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of many thoughtful persons to accept the theories so crudely and rudely flung at their heads. Those who can overcome their dislike to the manner of the book will find a good deal that is suggestive, not, indeed, of solutions, but of problems, in regard to social and political ethics.

D. G. RITCHIE.

PHILOSOPHY AND DEVELOPMENT OF RELIGION: Being the Gifford Lectures delivered before the University of Edinburgh, 1894. By Otto Pfleiderer, D.D., Professor of Theology, University of Berlin. In two volumes: Vol. I., PHILOSOPHY OF RELIGION; Vol. II., ORIGIN AND DEVELOPMENT OF CHRISTIANITY. Edinburgh and London: William Blackwood & Sons, 1894. Pp. 331, 356.

These volumes contain probably the most solid results that have yet been produced by the Gifford foundation in Edinburgh. Indeed, it is scarcely too much to say that, with the exception of Caird's "Evolution of Religion," they contain the only results, so far, of the Gifford foundation in Scotland that are likely to have any permanent interest. Much of the material, however, which is contained in them, lies altogether beyond the scope of our JOURNAL. The second volume contains an historical sketch of Christianity, interesting (as coming from a Professor of Theology) from the frank way in which the Christian traditions are admitted to be mythological, and from the bold vindication of the theme that

"What never and nowhere as fact did hold,
Is that alone which never can grow old!"

But in other respects this volume does not concern us,—unless it be for the account which it contains of the ethical teaching of the Apostle Paul. The first volume is rather more within our province. At least, it contains several chapters which can hardly be without interest to the readers of this JOURNAL; notably chap. ii., on religion and morality, and chap. vi., on the revelation of God in the moral and religious order of the world. The former is one of the best attempts that I have seen to demonstrate the essential relation between religion and morality. The most essential point, perhaps, is that brought out on p. 59, where the question is raised:

"Whether in the case of many, and even the most earnest, representatives of religionless morality, the professed irreligiosity is not rather more apparent than real? They repudiate the religion exhibited in the definite form of the ecclesiastical dogmas in which they have learned to know it; but does it follow from

this that religious belief, or piety, is extraneous to them in every sense? In the case of men of truly moral sentiment we may well doubt the possibility of their total irreligiousness; for the upright man who is earnestly interested not merely in the appearance of the good or external legality and respectability, but for the good itself, cannot but attribute to the good the highest right in the world, and therefore must demand its victorious assertion and accomplishment in reality. But in demanding this, and feeling the right of this demand, he will also have the courage to believe in its truth, to believe therefore in the good as the true power over the world, or in such a constitution of the actual world that it must serve as a means for the realization of the good."

Dr. Pfeiderer's discussion of the relation of religion to reason seems to me good. If any one has been misled by Mr. Benjamin Kidd's views about the "ultra-rational," these volumes might serve as a useful antidote. The tone of the book is perhaps too much that of a preacher; but on the whole it supplies a temperate statement of some of the best results of modern speculation on such matters; and while neither for its philosophic nor for its literary power can it for a moment be compared with Professor Caird's book on the same subject (to which, in its broad outlines, it bears a strong resemblance), yet it is possible that its more cautious and eclectic spirit may commend it more to a certain class of readers. The translation does not appear to be very satisfactorily done. Some of the sentences are thoroughly German in structure and idiom, and a few of them are scarcely intelligible.

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LECTURES ON THE BASES OF RELIGIOUS BELIEF. Delivered in Oxford and London in April and May, 1893. By Charles B. Upton, B.A., B.Sc., Professor of Philosophy in Manchester College. [*The Hibbert Lectures*, 1893.] London: Williams & Norgate, 1894. Pp. xii., 364.

In his preface, Professor Upton says that the aim of these lectures is "to find a natural and rational ground for Theism in the normal self-consciousness of mankind." "The philosophical writers," he adds, "whose works have had the greatest influence on the composition of these lectures are Dr. James Martineau and the late Professor Hermann Lotze; and the position of these two distinguished thinkers on the basal question of the Freedom of the Will is accepted and expounded." Like "his revered teacher in philosophy," to whom this volume is fittingly dedicated, Professor Upton appeals in the last resort to the intuitions of the individual